St. Anthony's Messenger.

ORGAN OF THE THIRD ORDER OF ST. FRANCIS

AND DEVOTED TO

THE INTERESTS OF THE HOLY FAMILY ASSOCIATION.

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(For St. Anthony's Messenger.)

St. John of the Cross.

(*November 24.*)

"Live in the world," dear Saint, thou taught,
"As if thy soul, and God alone,
There dwelt, and, then, not anything
Thy heart shall claim, or ever own."
And thou, too, in thy life, didst prove
The truth of what thou strove to teach,
And showed to men, by very deed,
That they to sanctity could reach.

Abandoned by thy friends, and those
Who owed thee more than worldly love,
Thy heart was filled with holy peace,
And placed its trust in God above.
Dear Saint, true Carmelite thou wert, —
Severity to self thou showed,
But, stripped of earth, and passing joys,
With love of Christ thy pure soul glowed!

—*Amadeus, O. S. F.*

The Tertiaries' Corner.

Lessons from the Lives of Saintly Tertiaries.

(Written for St. Anthony's Messenger by O. F. M.)

Bl. Beatrice, Virgin.

AFTER the downfall of Constantinople, the last vestige of the once great Eastern Empire, in 1453, the Turks turned their efforts to other Christian strongholds. Euboea, an island in the Grecian archipelago, and particularly Chalcis, its principal city, were made to feel the cruelties and horrors that followed in the train of a Saracen victory. The Venetians, who after many petty wars had gained possession of the island, were mercilessly driven from it, and their wives and children were subjected to untold disgrace at the hands of these enemies of the cross whose passions spared neither mother nor maiden. Many fled to the wooded hills and fastnesses of the island to save their lives and virtue. Among these fugitives there was a girl, Beatrice Veniera by name, who, dreading the frightful Turks, had determined to end her life rather than yield her virtue to the victor. God, however, who guides all things wisely, interfered. Our Blessed Lady, so the legend goes, appeared to Beatrice and comforted her; at the same time she assured her of her safe arrival in Venice and of her Divine Son's desire that she yield her life to Him in a convent in the service of her fellowmen. On the ship that carried her to Italy she made the acquaintance of a pious matron, named Polixena, whose husband had been killed in the defense of the island. Beatrice and Polixena were soon fast friends. On their arrival some noblemen kindly provided for them at the home of a relative, Ursula Ausnago, who conducted a home for pilgrims to Palestine. Beatrice and her motherly friend joined Ursula in her works of piety and hospitality to the pilgrims, and were especially kind to the sick and weary who reached Venice on their return from the Holy Land. The kindness of these ladies attracted others and the community soon increased to ten. Beatrice had not forgotten the words of her heavenly Mother and thought it a grand idea to change the pilgrims' home into a convent without interrupting to any great degree its works of charity. The other ladies were well pleased with Beatrice's plan, and adopting the rule of the Third Order of St. Francis, called their home the Convent of the Holy Sepulchre. Beatrice was humble and charitable, and although the others looked up to her as their leader and guide, she cheerfully submitted to all and seemed the servant of the community. God rewarded her

charities by special favors, and after her death many miracles are reported to have been worked through her intercession.

REFLECTION.

"Whom God loveth, he chastiseth," says the Holy Spirit, and many are these signs of God's love. Sickness is one of the messengers of God's love—at times of His justice. Its purpose may be to bring us nearer to Him by drawing us away from sin and worldliness, or it may be to punish wayward man and lead him back to justice and virtue. Whatever its message may be, Jesus directs us to see Himself in the sick. "I was sick and you visited me;" for "whatever you do to the least of my brethren, you have done to me." Your holy rule, dear Tertiaries, true to the teachings of Christ, asks you to visit the sick, to comfort and encourage them and to provide for their needs. St. Francis tells us that kindness to the sick, especially those afflicted with the dreadful disease of leprosy, increased within him the love of God and made a loathsome task attractive and sweet. Saintly children of St. Francis copied his example. St. Elisabeth, your holy patroness, devoted much of her time and means to lessen the misery of the sick and unfortunate. Bl. Beatrice devoted her life to comfort and care for the pilgrims, especially the sick and feeble ones. You will find charity for the sick a common practice amongst the children of the Seraphic Saint.

Learn to sanctify your visits to the sick by a good intention. Do not allow these visits to take the form of social gatherings or news centers. Visits to the sick ought have a purpose and a higher motive than a mere social call. Comfort and encourage the patient. Tell them of the beauty of a soul resigned to God's holy will, that it means nothing more nor less than putting God between ourselves and pain. "Be not wanting in comforting them that weep . . . . ; be not slow to visit the sick, for by these things thou shalt be comforted in love." (Eccli. VII., 38.)

Let your visits be a real comfort to the sick person. Do not try to diagnose the case or learn its history: the patient may have told it for the hundredth time. It is more than annoying to tell the patient that you or your friends had similar ailments and your treatment was different from theirs. Do not discuss doctors and medicines for the benefit of the afflicted one. Such useless and shallow conversations bore and disgust a well person; how much more a sick one? Let your visits be brief, but kind. Kind and cheerful words are a real comfort to the sick.

"Rich gifts cannot the sinking heart uplift;
But by kind words its inmost depths are stirred."

A kind heart has a quick eye. It will notice the absence of little necessaries and comforts and quietly attend to them. Little kindnesses

cheer the heart. A few flowers, some delicacy, a promise of a prayer, or a memento at Mass and Holy Communion are always dear to a sick person. Speak to them of church events or other interesting matters, barring all gossip; and make the patient feel that it is a real pleasure for you to be with them and do them every favor for love of God. The heart of the sick person will go out to you. Your visits will be like the coming of an angel of mercy and God's angel will be busy entering your kindnesses in the book of life.

Do not fail to notify God's ministers of the serious illness of your friends and relatives and neighbors, particularly if you know them to be careless and neglectful of their duties. Be a missionary in the little circle in which you move. See Christ in the sick and He will know you on the last day and mercy will be your reward; "Blessed are the merciful, for they shall see mercy."

And if sickness, God's messenger, visits you, bear up under the cross that Jesus places on you and unite your prayer of resignation with the prayer of Christ in the Garden: "Father not My will, but Thine be done!" A famous preacher once gave this remedy to his audience: "I am an herb-doctor," he said. "I put into the caldron the root out of dry ground without form or comeliness. Then I put in the rose of Sharon and the lily of the valley. Then I add some of the leaves from the tree of life and the branch that was thrown into the wilderness Marah. Then I pour in the tears of Bethany and Golgotha; then I stir them up. Under the caldron I kindle a fire made out of the wood of the Cross, and one drop of that medicine will cure the worst sickness that ever afflicted a human soul. Friends shall be returned to friends, and God will wipe all tears from their eyes."

Trust in God who "ordereth all things well." Sorrows and sickness are man's lot in life, but heaven will console us for a life of sorrow. "Our present tribulation," says the Apostle (II. Cor. iv., 17), "which is but momentary and light, worketh for us above measure exceedingly an eternal weight of glory." God is our hope: in Him we trust.

"And as, in sparkling majesty, a star
Gilds the bright summit of some gloomy cloud,—
Brightening the half-veiled face of heaven afar:
So, when dark thoughts my boding spirit shroud,
Sweet Hope! celestial influence round me shed,
Waving thy silver pinions o'er my head."

—FINE clothes, grand houses, fastidiousness in eating and drinking, idleness, excessive sleep—these are what enervate the soul and develop lasciviousness.—*St. Francis.*

(For St. Anthony's Messenger.)

The Missionary Zeal of the First Franciscans.

THE first spark of Franciscan missionary zeal kindled in the breast of St. Francis when, as he knelt in prayer in the dilapidated little chapel of San Damiano, a voice from the Crucifix thrice said to him: "Frances, go and repair my Church, which, as thou seest, is utterly falling to ruin." This was probably in the year 1206, shortly before his "perfect conversion."

Not unnaturally taking the words in their literal meaning, he set to work at once repairing the half-ruined chapel in which he knelt. Within two years he restored three churches: San Damiano, San Pietro and the Porziuncula. "Then he began with great fervor of spirit and joy of mind," says his first biographer, "to preach penance to all, with simple words, but with a greatness of soul that edified and enraptured his hearers." Like the Lord Jesus, he "began to do, and to teach;" preaching first in his own city. "His words were like blazing fire, penetrating the innermost heart and filling the minds of all with admiration."

Soon disciples began to gather round the Blessed Father. First came Bl. Bernard of Quintavalle, then Peter of Catanea and Bl. Giles of Assisi. This was early in the year 1208. At this time, it would seem, the Saint had no idea of the Order God intended that he should found: he and his followers called themselves "Poor Penitents of Assisi." Their mission of preaching penance by word and example was confined to the towns of Umbria. But one day, as Francis was praying alone, after his usual manner, "O God, be merciful to me a sinner," his soul was suddenly flooded with unspeakable joy, and in prophetic vision he saw his Order extending to the farthermost bounds of the earth. He told his little flock of the encouraging revelation, and assured them that their mission was to be one of limitless extent and duration. When the number of Friars was eight, they went two by two towards the four winds to evangelize the earth. The following year they numbered twelve.

The Blessed Father, who wished above all to be a dutiful child of Holy Mother Church, now went with his companions to lay at the feet of Pope Innocent III. the rule of life he had chosen. The Holy Father approved the Rule, and gave them the tonsure, and commissioned them to "go and preach penance to all." This was on the Feast of St. Raphael (April 16), 1209.

When they had returned to the Valley of Spoleto, the Friars began to consider among themselves whether it were better to mingle with men or to retire into some solitary place. But Francis, who would do nothing without first having recourse to prayer, "chose not to live for himself alone, but for Him who died for all, and for all for whom He

died." "Knowing that he was sent to reclaim to God the souls which the devil was seeking to devour, the most courageous soldier of Christ, Blessed Francis, went through the cities and towns and castles, announcing the Kingdom of God, sometimes visiting as many as twenty-five castles in a single day."

Disengaged from every worldly care, "resolutely contemning large and elegant dwellings, the first Friars lived at Rivo Torto, sheltered from storm and rain by the cover of a poor hut, so little that they could scarce sit down in it. There they dwelt with the Blessed Father, in much labor, and in want of everything, so that often they had not even bread to eat, but only turnips, which they begged here and there in the fields round about Assisi." "Francis wished the ministers of the word of God to be thus free from the care of this world, that they might be entirely given to spiritual things, and melt in fervent meditation the material to be moulded into sermons."

The Blessed Father was at once their guide and their model. "Such was his apostolic authority that he refused ever to flatter princes, knowing that 'the word of God is not constrained,'" "Walking, sitting, eating, and drinking, at all times and in all places, he was wholly given to interior prayer. So constant was his mind, that he preached the word of God to thousands with as much ease and familiarity as he conversed with a friend. He addressed great multitudes as if they were but one man, and he was as diligent in instructing a single soul as in preaching to a multitude. Sometimes he would humbly acknowledge to his audience that he had prepared a sermon, but could not recall a word of it; and then preach with such unction and eloquence that he wielded the will and mind of his enraptured hearers. To the illiterate he spoke on such topics as they could grasp, knowing that instruction is given better by example than by words. Yet, to the spiritual and such as had understanding, he spoke most wonderfully of the hidden things of God." His preaching was not done in the formal manner of the learned orators of the age, but in the language and ideas of every-day peasant life. And his words were as few as they were simple. In his Rule he commands his Friars "that in the preaching they do, their words be chastened and true; that they preach to the people of vices and virtues, punishment and glory, in few words."

Such missionary zeal as burned in the seraphic heart of Francis could not long confine its efforts to the towns of Umbria, nor even to Italy. In the sixth year of his conversion, 1212, he set sail from Ancona for the land of the Saracenes, where he thirsted to announce the good tidings of the Gospel, and, if God willed, to win a martyr's crown. But God did not will it. An adverse wind drove him upon the coast of Slavonia, and he had to return reluctantly to Umbria.

The following year St. Francis, still burning with the desire of martyrdom, went with Br. Bernard of Quintavalle, to St. James of Compostella, Spain, intending to sail thence for the Holy Land; but again he was prevented, this time by a severe illness. On his return to the Porziuncula, he increased his band of missionaries by "the reception of many learned and noble men into the Order." It was probably while at Rome during the Fourth Lataran Council, 1215, that St. Francis and St. Dominic first met, and received from each other that holy encouragement which supported them through their life-long mission of preaching. It was in the presence of Cardinal Ugolino that the two Saints met. On coming from the Cardinal's presence, St. Dominic begged and obtained of St. Francis his poor cord, which he took and devoutly girded himself with: as a token of the lasting friendship between themselves and their Orders, and which later on, as we shall see, united the Dominicans and Franciscans in their missionary labors. Indeed, so great and sincere was the friendship of the Founders of the two Orders, that they seriously contemplated forming only one.

On Pentecost, in the year 1217, the first General Chapter of the Franciscan Order assembled at Assisi. St. Francis, desiring to be relieved of the government of the Order, Br. Peter of Catanea was chosen Vicar General. At this Chapter Provinces were formed and Provincial Ministers were sent into the various parts of Italy into which the Friars had not yet gone. This Chapter marks the beginning of the Order's emergence from Italy. "Bro. Elias was elected Provincial Minister of Syria, and sent with many Friars beyond the sea." Bernard of Quintavalle, John Parenti, and a number of other Friars were sent into Spain. John Bonnelli, Monald of Florence, Christopher of Romagna, John of Penna, and thirty other Friars were sent into Narbonne, Gaul. St. Francis had reserved the mission of France for himself, but Cardinal Ugolino, who met the Saint at Florence on the way to his mission, dissuaded him, and Br. Pacificus was sent in his stead. "The Friar who first preached to the people beyond the Alps," says Thomas of Eccleston, "was Br. Richard of Intworth, who afterwards (in 1230) was sent as Provincial Minister into Ireland." About this time, too, the Convents at Messina and Palermo, in Sicily, were founded.

The next year Pope Honorius III. issued his first encyclical letter of commendation of the Order: "Cum dilecti filii frater Franciscus et alii fratres," etc. In 1219, the second General Chapter met at Assisi, and more Friars were sent to the missions.

In Spain they were favorably received by King Alphonsus IX., and established communities at Burgos, Lagrona, Toledo, Compostella, etc.

In Portugal, where King Alphonsus II. showed them a like good will, houses were founded at Coimbra, Lisbon, Saragossa, etc.

In France Bl. Agnellus of Pisa founded a Convent by the kindness of the Benedictines at Paris. Pacificus then went, probably, into the Netherlands, where the Order was soon established.

Germany still remained a promising but dreaded field. John of Penna (not the one who went to Narbonne), with sixty Friars, made their way to parts of Germany and Hungary, but effected nothing.

The heathen missions now drew the attention of the Friars. Bl. Giles went to Tunis this same year, 1219; but before it had elapsed the Moors shipped him back to Europe. Berard and his four companions went to Morocco, where they died *the first Martyrs of the Order, in 1220.* St. Francis, who had already made two unsuccessful attempts to get to the land of the Saracenes (1212-13), embarked with ten Friars at Ancona in June, 1219, and after a voyage of twenty or thirty days, during which he touched at Cyprus, landed at St. Jean d'Acre, a port of Syria, just north of where Mount Carmel plunges into the sea. Even before seeing the Holy City,—so impatient was his zeal,—he, with Br. Illuminato, set out for the Crusaders' camp at Damietta, a port of Egypt near the confines of Syria, and arrived there in the latter part of July or early part of August. He foretold the crushing defeat sustained by the Crusade army August 29, 1219. During the cessation of hostilities which followed in September, he went over to the camp of the Saracenes. "The Ameer (Malk' ul Kamil) tempted him with presents and money; but seeing one so utterly poor," says Thomas of Celano, "despise wealth as dung, the Ameer was seized with admiration, and listened willingly to Bl. Francis' words."

We do not know the result of this mission of St. Francis, except that Celano says the missionary was disappointed. However, he remained with the Saracenes several days, and the Ameer and many of the army were from that time the friends of St. Francis and his Order; insomuch that when the Crusaders were being beaten and heartlessly massacred, the Friars were getting hold of convents and shrines in the Holy Land, and acting as ambassadors for the Sultans.

In November the Christian Army, strengthened by the arrival of ten Genoese galleys, reopened hostilities, and occupied Damietta; whereupon the Saracenes retired to the fork of the east mouth of the Nile, where Mansurah now stands. Here St. Francis visited his Mussulman friends again and stayed with them probably till March of the following year, 1220, when he returned to Acre.

This was the first mission of the Order to the heathen. Up to 1219 there is nothing, if we except two visions of St. Francis, mentioned by Celano, to show that the Saint had any idea of founding an international Order. When he asked the Holy Father for the approval of "the Rule and Life of the Brothers Minor," he called them "Viri poenitentes

Assisienses," and the Pope confirmed them as such. The desire to go to the Saracenes, which he manifested in 1212 and 1213, was merely a personal one. The provision in the Rule (chapter 12, 16 of the first Rule) for missionaries to the infidels, could not have been inserted before the General Chapter of 1219: probably it was at the Chapter of 1221. Even the missions undertaken in 1219, except this one of St. Francis, were exclusively to *Catholic lands:* "Electi fuerunt ministri et misi sunt cum aliquot fratribus quasi universas per mundi provincias *in quibus fides catholica colitur et servetur,*" says the Legend of the Three Companions, and the Chronicle of the Twenty-four Generals makes the same restriction: "per universas provincias *in quibus fides catholica viget,* destinati sunt," etc. Nor is this only the first instance of Franciscan missions to heathens, but it is also the first and only instance of the founder of a Religious Order providing in his Rule for heathen missions and confirming it by his example.

Having rejoined his companions at Acre, St. Francis visited the Holy Places, leaving Friars at Bethlehem, Jerusalem and Nazareth. At Acre he received some Crusaders into the Order. At Antioch he converted many infidels, and, by the charitable aid of the Benedictines of Black Mountain, founded a convent. On his return to Acre he met Br. Stephen "the Simple," who, "without the leave of his Superiors," says Celano, had come to tell St. Francis what the Friars were doing in Italy in his absence. Gregory of Naples and Matthew of Narni, who had been elected "Vicars" during St. Francis' absence, had attempted certain innovations in the Rule. The Saint reached Italy in time for the third General Chapter of the Order, May 30, 1221.

The story of his success in the East, of Bl. Giles' repulse from Tunis, and of the glorious triumph of the Martyrs of Morocco enkindled missionary zeal in the other Friars. Jordan of Giano gives us a graphic description of the eagerness with which the Friars volunteered to go to the foreign missions.

Nor was it only beyond the sea and Alps that missionary labor awaited the Friars. *Italy* itself, harassed by heresy and faction, offered a wide field for their charity. Of these Seraphic apostles of Italy the greatest was *St. Anthony of Padua.* A native of Lisbon, and an Augustinian canon, he had changed his black garb for the poor habit of the Friars in 1220, and had tried to go to Morocco to shed his blood for the faith, but prevented, was lying ill and helpless on the coast of Sicily, when called to the Chapter at Assisi of 1221. He was sent to the Province of Romagna. After a year or so in solitude and study at Montepaolo, he was ordained priest and began his brilliant apostolate, which, though of less than ten years' duration, enlivened the faith and enkindled the charity of many in Italy and France. [TO BE CONTINUED.]

Pious Union In Honor ..of the.. **Holy Ghost**

"We earnestly desire that piety may increase and be inflamed towards the Holy Ghost to whom especially all of us owe the grace of following the paths of truth and virtue." POPE LEO XIII, *Encyclical, May 9, 1897.*

(For ST. ANTHONY'S MESSENGER.)

Thoughts on the Divine Paraclete.

THE indwelling of the Spirit of God in our souls is necessary for their spiritual life. If the Divine Paraclete depart from us our souls are dead. "For in him we live and move and be." (Acts XVII., 28.) If you wish to find a short and compendious method which contains in itself all other means and is most efficacious for overcoming every temptation and difficulty, and for acquiring perfection, it is the exercise of the Presence of God.—*St. Basil.*

The altars of God are our hearts, where He desires that the fire of divine Love should always be burning; and therefore the Eternal Father not satisfied with having given us His Eternal Son, would also give us the Holy Ghost, that He might dwell in our souls, and keep them constantly on fire with His love.—*St. Gregory.*

If you love me, keep my commandments, and I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever.—*Words of Our Lord.*

O Lord Jesus Christ, hasten then to my help, assist me with Thy Spirit, that I may glorify Thy Father.—*Ven. M. Olier.*

The fire of Divine Love which the Holy Ghost kindles in the soul is extinguished by an unchaste life.—*St. Chrysostom.*

Be humble and obedient, and the Holy Ghost will teach you (how to pray).—*St. Philip Neri.*

The wisdom that is above (that is to say the gift of the Holy Ghost), first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.—*St. James.*

One may have the gift of miracles, and yet lose his soul. Miracles give no certainty of salvation.—*St. Fulgentius.*

St. Paul writes: "Grieve not the Holy Spirit of God, whereby you are sealed unto the day of redemption.—*Eph.* IV., *30.*

As the soul without the body is dead, so the soul without the grace of the Holy Spirit is dead indeed unto heaven.—*St. Augustine.*

N. B.—To become a member of the "Pious Union," send stamped envelope with your address thereon, to the Rev. Fr. Superior, O. M. Cap., St. Anthony's Mission, Mendocino, Cal.

Help the Poor Souls!

IT is a holy and wholesome thought to pray for the dead. Holy and pious because most acceptable to God, to whom no sacrifices are more honorable and pleasing than those of charity and mercy, especially spiritual, and when offered for persons most dear to Him. The suffering souls in purgatory are the chosen heirs of heaven, the eternal possession of which kingdom is secured to them. God most tenderly loves them. Only His justice opposes and obliges Him to detain them in this distant banishment, and in this place of torments till their debts are discharged to the last farthing. Such is His hatred of the least sin; and such is the opposition which the stain of sin bears to His infinite justice and sanctity. Yet His tender mercy recommends them to the charitable succors which we have in our power to afford them. They are, all of them, our fellow members in Jesus Christ. We are united with them by the bands of sincere charity, and by the communion of Saints. Though they lie at present at a distance from God, buried in frightful dungeons, under waves of fire, they belong to the happy number of the elect. They are united to God by His grace; they love Him above all things, and amidst their torments, never cease to bless and praise Him, adoring the severity of His justice with perfect resignation and love.

A circumstance which ought particularly to excite our compassion for these suffering souls is, that these holy and illustrious prisoners and debtors to the divine justice, being no longer meriting, are not able in the least to assist themselves. Therefore they address themselves to us, and not having a voice to be heard, they borrow that of the Church and its preachers, who, to suppress their moans, and excite our compassion, cry out to us for them in the words of Job: "Have pity on me, have pity on me, at least you my friends; for the hand of God hath smitten me." If other motives have less weight with us, we certainly cannot be insensible to that of our own interest. What a comfort shall we find in the happy company of the souls whose enjoyment of bliss we shall have contributed to hasten! Souls delivered and brought to glory by our endeavors will amply repay our kindness by obtaining divine graces for us. God Himself will be inclined by our charity to show us mercy, and to shower down upon us his most precious favors. "Blessed are the merciful, for they shall obtain mercy." By having shown this mercy to the suffering souls in purgatory, we shall be particularly entitled to be treated with mercy at our departure hence, and to share more abundantly in the general suffrages of the Church, continually offered for all that have slept in Christ.

(For St. Anthony's Messenger.)

The Last Judgment.

ONE of the most terrible truths of the Catholic religion is the last judgment, of which we are reminded by our holy Mother, the Church, at the beginning and the close of the ecclesiastical year. This judgment will decide our lot for all eternity, it will mean to each and every one of us, whether we shall be with God in heaven forever, or share the flames of an everlasting fire with the devils in hell.

God in His mercy, spares the sinner in this life. He calls him to repentance by that inner voice of the conscience, which nothing in the world can stifle completely; again He calls us to do penance for our sins by the voice of the Holy Church. So, if man will not listen in life, he will be compelled to hear from the lips of God the terrible and irrevocable sentence of eternal damnation! Is that not terrible to think of?

Let us be prudent and save our souls in time by meditating upon the last and final judgment of God at the end of the world. Of this judgment the Holy Scriptures speak so plainly: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and the powers of the heavens shall be moved."

The world and all in this world, all to which the heart of man clings so much, for which he brings such great sacrifices, shall be destroyed, and nothing left of it. The sun, that brought life into this world, and made the world really inhabitable, giving warmth to all creatures and fertility to the earth, shall be darkened. The thousands of animals, the millions of flowers, that cheered the heart of man, everything will disappear as though it had never existed. The mighty hills and the deep ravines, the majestic streams and the grand oceans, that excite the admiration of man, will vanish in a moment, when the hand of the Creator is withdrawn and the time of dissolution fixed by Him has come.

The purpose of God in creating all these things was no other than

to gladden the heart of man, the glory of all creation. And when the last man has come into this world, and the purpose of God has been accomplished, God will spare nothing, all must perish, all will be returned to nothing from which it was taken, with one exception. And this exception is the soul, the immortal soul of man!

Now, if this is so true, for Christ tells it to us, why then do you live as though you were to live forever on this world? Why do men hoard up gold and silver and riches, build palaces and live as infidels, if all this cannot hold and will not last? Not only the children of the world are here meant, but I refer to so many who think they are Catholics because they are baptized in our Church, and because they go to church occasionally, and keep up the outward appearance of a Catholic. With them it's business, and work, and making money, and holding tight to this money, as though the words of the Gospel did not apply to them. How can man really be so foolish, after he sees that his neighbors to the right and to the left, die and are carried to the grave, just like the poorest of men, though the coffin and other funeral trappings might be more expensive! Woe to us, if we learn this truth only on our deathbed and care little for it during our life!

"And then shall the sign of the Son of Man appear in heaven; and they shall see the Son of Man coming in the clouds of heaven with great power and majesty." What does this mean? It means that Jesus Christ, who once came into this world as a helpless infant, for whom nobody cared and whom but a few poor shepherds and the three wise men adored, will at the end of the world appear in the clouds of heaven, surrounded by millions of Angels and Saints, to judge the living and the dead. How will the chosen people of Israel look to see Him, whom they crucified, sit before them, not in shame and poverty, but in such glory and splendor that human mind cannot imagine it!

What will the unjust Pilate say, and the high priests, who were more guilty than he? What will the people think, who cried so loudly that His blood should come over them and their children? And worse than they, will the Christians fare, to whom Christ Jesus has indeed been a Savior and Redeemer? Just think for a moment what it means to say that Catholics, who were given such good instructions in a Catholic school, who knew so well the Will of God, and who had so many proofs of His love for man, have ignored Him, mocked and ridiculed Him in this life. And now they stand before Him to answer for this mockery, what will they say? My friends, it makes me tremble to think of so many who miss holy Mass, never pray, never go to the Holy Sacraments, damning and cursing all day, and leading a life of impurity and shamelessness, and still they hope to go to heaven!

Never mind, this sinning goes on for a time. In a moment, in the

twinkling of the eye, these people are taken away from this world and stand before Him, whom they offended so shamefully in life. And though they succeed at times to hide their sins, and stand before the world as men and women of honor, the day will come when all this hypocrisy fades away and they stand before the world in shame and disgrace. Then there is no more deception, but brightness such as the world has never seen; then the poor man, who loved God and served Him in gladness, will stand in glory, although the world trampled upon him. The ignorant servant, the lowly handmaid, will stand clothed in garments that shine like the sun, but where will the rich be, who cared not for God and treated their fellow-men with contempt, because their manners were not polished and their clothes not after the latest fashion? What does God care for fashion and the fine, polished manners of the world? Look at the Saints and read their lives, and you will find that they were as refined as we are, they were kings and queens, noblemen, and men and women in all walks of life; they had riches and honors, and still went to heaven, because they looked upon the things of the world only as a means, not as the last end of man. They lived in the world, but not for the world, they attended to the duties of their respective position in the world, but did not neglect the more important business of saving their soul!

And what do you do? This is an important question, answer it now, tomorrow it might be too late, for as you die, so you will be judged!

B. B.

(For St. Anthony's Messenger.)

Plain Truths Plainly Told.

WE have already mentioned it before—and several times—that our Catholics should take more interest in politics, or rather in matters politic and governmental. We do not mean to say and advocate the idea of mixing religion with politics—it's a bad policy;—but what we really mean and earnestly advocate is this: Catholics should take interest in the government of state and municipalities, not as Catholics, but as patriotic citizens who have at heart the welfare of their country. We, at the same time, do not advocate party affiliation; but Catholics should have their eyes wide open, and also be ready and courageous enough to act and vote according to the dictates of their conscience in order to protect the rights and privileges of the Church; to fight any attempt of law-making injurious to the freedom of conscience and the liberty of the Church; to down and out any officer or law inimical to the Church!

Who dares accuse us Catholics of

CATHOLIC CONSPIRACY

against the free institutions of this country? That there can be no such Catholic conspiracy must be evident to every man of common sense from the simple fact that Catholics are divided among all the political parties. Laying aside all religious prejudices, and looking at the matter from a non-partisan, non-sectarian standpoint, must we not come to this one and only one conclusion, viz: If all the Catholic citizens be under the thumb of the Pope politically, and if the Pope of Rome desired to make himself temporal ruler of this country, or in any way was anxious to direct the affairs of our Republic, would they not be found voting as a unit? And most certainly a mighty and powerful machine would be the solidity of the Catholic vote!—Yes, it is true: Persecutions, political ostracism for religious opinions' sake, will infallibly drive the Catholics of this, and of any country to political unity in self-defense. Behold the Catholics in Prussia and Ireland! And should the Catholics of this country vote no longer as Democrats, Republicans, Prohibitionists—but as Catholics—could and would they not hold the balance of political power?

We would like to whisper into the ears of the citizens of the fanatical stamp, and who are stricken with the "Roman fear," the words of an unbiased non-Catholic observer: "With unlimited wealth, and such a political machine at the command of a man so ambitious as we are asked to believe the Pope to be, the capture of the federal government and the political domination of this country were as easy as lying! The Protestants, divided into a hundred warring factions, many of them farther apart theologically than Episcopalianism and Catholicism, could offer no resistance to such a political machine, and they would receive but cold comfort from the liberal element, which has suffered so long from their petty persecutions."

"AS EASY AS LYING."

Indeed, it is a lie "that the Catholics are simply emissaries of the Pope, to whom they owe allegiance both spiritual and temporal, and that they will, at the first opportunity, subvert American institutions, and make this nation simply a satrapy of the Vatican. The American Catholic takes his theology from Rome; he takes his politics from the ecumenical council of his party—from the national convention of that partisan organization to which he may chance to belong."

History tells us "that from the very foundation of this government the Catholics have been its firm defenders. Their wisdom and eloquence have adorned its councils from the signing of the Declaration of American Independence to this good day, and its every battlefield, from Lexing-

ton to the Custer massacre, has been wet with Catholic blood. Nine Roman Catholics signed the Declaration of Independence, and the Roman Catholics of New York contributed so liberally of their blood and treasure to the cause of the new-born nation that Washington wrote them a letter, praising their patriotism. Several Roman Catholics helped frame the Federal Constitution, and the interpretation of that wonderful instrument by a Roman Catholic chief justice today constitutes the fundamental law of the land."

The A. P. A.—the bastard spawn of ignorance and intolerance, conceived in sin and brought forth in iniquity—had seen its days. The Catholics of the country arose as a mighty power to their Catholic duty, and assisted by the liberal element, forced it into a hole with the ground-hog. But, not unlike this little animal, it watches its 2d of February. May it ever see its shadow in the sunshine of religious liberty and political freedom!

Yes, it is to be hoped that the time will soon come when any attempt to debar an American citizen from the honors and emoluments of any and even the highest office in the gift of the people, because of his religious faith, will be cursed a flagrant violation of a fundamental principle of this glorious Republic! No true patriot; no man in whose veins there pulses one drop of the blood of the Conscript Fathers; no citizen who recognizes the Goddess of Liberty; no Christian imbued with the tolerant spirit of our Lord Jesus Christ, can nor will aid nor advocate any such un-American and un-Christian sentiment of intolerance which has stood all this time presumably as an unwritten law: "Catholics need not apply!"

When Our Boys find an apple they are willing to divide up, allowing each a bite, but all protest against a "hog-bite!" Acting on this principle we believe Our Boys and young men to be educated on the general principles of government, to acquire some knowledge in civics and political economy. And since not all Our Boys and young men have the opportunity to "go to college," and yet every citizen a sovereign, college-educated or not, we will give in short but an outline on the conception of state, state-service and government.

WHAT IS THE STATE?

One of the first things the statesman ought to know before entering into the public service, is who and what is the master he has to serve. The word "State" is made use of at the present moment to offset the word "Church." Indeed, it is the avowed purpose of modern governments to invest the abstraction called State with an omnipotence never at any period of her history claimed by the Church of Christ as one of her attributes. For, whereas the Church expressly disclaims supremacy

or even direct power in matters pertaining to civil government, our statesmen of the Bismarck and the Cavour school, will have the laws of the State not only supreme—but practically infallible, to be set above the laws of the Church, the laws of God, and the dictates of conscience.

"Even in other countries, where the constitution and the innate sense of the people guarantee a real and full liberty of conscience, there is

A GROWING TENDENCY

to invest the State with this same odious attribute of omnipotency and infallibility. Under the pretense of effecting a complete separation between the religious or ecclesiastical and the civil or political power, they have gone a step farther and claimed for the latter *absolute independence and supremacy in its own sphere.* This favorite phrase, however, is made to cover a fallacy. The Christian religion, from the beginning, has consistently asserted not only the clear distinction of the spiritual and temporal authorities, but the supremacy and independence of the civil authority within its own proper domain. It was the will of the divine Author of Christianity that men should render unto Caesar the things that are Caesar's, while giving to God what exclusively belongs to Him. It was the injunction of His Apostles that all who bore the name of Christians should obey the civil power in all things that were not manifestly in opposition to the law of God and to the dictates of conscience; and this full and conscientious obedience to the constituted authorities, has ever been understood by Christians as a real, though indirect, compliance with the Divine Will itself. For God's majesty is seen by the eye of faith behind the temporal ruler; and in fulfilling the lawful ordinances of the latter we only submit to the divine ordinance itself.

"We cannot remind the men of our day either too seriously or too frequently of the fact, that it is God who commands us to serve our country, and that we only serve it more efficiently and gloriously by looking up to Him, as to the Almighty Master who gives to such service its dignity, and promises to the faithful servant the only true and abiding reward that devotion and self-sacrifice deserves.

"He would take but a low view of his own public function, who would consider the choice of his constituents as the only source of the high obligations he assumes, their will as the only rule by which he is to direct his aims and his policy, and their approval or their blame as the end toward which he is to direct his efforts.

"Public men who set their hearts and mind on mere popularity as their own and sweetest recompense, are like adventurers in a balloon seeking to soar high and go far, favored by the calm and regular currents of the atmosphere. There are but few who ever arrive at the goal they

promised themselves, or who descend to their original level with sound limbs and contented minds.

"The public service,—that of the statesman particularly,—is anything but plain and smooth sailing. It is troubled by treacherous shoals and storms that no wisdom can forecast, and no skill can control. Supposing the fairest prospects to be yours, and success, even beyond your most sanguine expectations, has crowned your every measure, do not be intoxicated with the applause you may receive. The most glorious servants of Republican Rome were conducted through a double line of the most splendid edifices ever erected, to the temple of Jove on the Capitoline Hill, while all Rome strewed their paths with flowers, while young men and fair maidens sang triumphal hymns in their honor, and sweet scenting incense fumed all along the streets to intoxicate the sense even in the intervals of shout and song. But within a few feet of the temple of Jove, in which they were crowned, and might deem themselves demigods, was the dreadful Tarpaian Rock down which the same hands of that same people might dash them on the morrow.

"We have seen these terrible alternations of popular enthusiasm and frenzied ingratitude. We have seen mighty monarchs crowned amid the peans of the popular millions, and driven from their capitals and castles, like malefactors in disguise, fleeing before the hounds of justice; we have witnessed in the midst of modern Rome the delirious demonstrations of a people's gratitude and veneration toward the most fatherly of sovereigns, the most single-hearted and generous of benefactors; and, a few months later, that whole people, headed by its own army, besieged that noble parent and prince in his own palace, after murdering his servants. Have we not seen our own statesmen and chief magistrates entering upon their high office amid the shouting acclamations of the whole people, and descend from their station unblessed, unloved, uncared for, or their political career suddenly ended by the deadly bullet of the cowardly assassin? Are there not, among kindred peoples, contemporary instances of prime ministers who were but yesterday the idols of the worshiping multitude, and whose very residence may be tonight sacked by these same worshipers? 'Honors and dignities are benefices which fortune and the world have charged with such great pensions, and the reserve of so many troubles, that in the end men are glad to escape from them.' "—(Mirror, Rev. B. O'Reilly.)

—A SENSIBLE man acquires more merit by a little mortification than an imprudent one by a bloody discipline.—*St. Joseph of Cupertino.*

—THEY are truly peaceful, who in all that they suffer in this world for the love of Our Lord Jesus Christ, preserve peace of mind and heart. —*St. Francis.*

For Our Young Folks

Marion's Venture.

(Written for St. Anthony's Messenger by B.)

Chapter VII.—Abroad.

FOR the first few months Marion was radiantly happy, Newcomb was the tenderest and most indulgent of husbands. It was in Rome that the first thorn pierced her all too trusting heart. Rome, what fascination in the name! It seemed to Marion that she had never before fully realized the grandeur of the gift of true faith. She was now plunged as it were into the very center and soul of the spiritual. This indeed was life, the higher life, that culminates in life eternal in the realms of light and truth.

While Marion's heart was all aglow with enthusiasm for the beauty of real primitive Christianity, Percy would jeer and mock at her ideals. The pained expression on her sweet girlish face, the ready tears dimming her beautiful eyes, seemed to make no impression on the scoffer. Day by day he became more aggressive and more virulent in his attacks on the Church and on Christianity in general.

"Percy, oh, do not talk in that strain," pleaded Marion, "you stab me to the heart."

"Nonsense, Marion, you must really strive to get over all these foolish, superstitious notions. For persons of our social standing these absurdities are sadly out of place."

"Warriors, kings, law-givers, emperors and philosophers have bowed in adoration before the altar of God; indeed they do so still, the best and most distinguished of the race."

"See here, Marion," and for the first time she observed with a shudder the cruel lines about his mouth to which Virginia had vainly called her attention, "I cannot brook to be made a laughing stock by your eccentricities. You absolutely must give up running to the different churches, crawling about on the stone floors, and muttering pater-nosters with the rabble of Rome. It is altogether, as I said before, unbecoming for a lady of your standing."

"I cannot understand that, Percy; I consider myself bound in conscience"—

"Conscience! bosh, rank superstition! What is conscience? Will-o-the-wisp."

"Percy, you shock me!" sobbed Marion, affrighted.

"That is because you're ignorant and foolish, and refuse to be enlightened. Let us drop the subject, for the present, but really I wish

you would consider my wishes. And by the by, did you not tell me that your Church inculcates obedience? Is not, according to your doctrine, the wife bound to obey the husband?" he asked with a sneer.

"In all things just and reasonable," replied Marion, "certainly not when demands are made against the law of God."

"My will, I wish you to understand definitely, is henceforth to be your law. I will not be thwarted thus;" and, with an imprecation, he left the room in a violent rage.

Marion was sick and faint at heart. She retired to her own room. How bitter were not the tears she shed. The disillusion was complete. The idol she had set up, and invested with every attribute that was generous, noble and beautiful, was shattered. The radiance of joy was quenched in bitter tears, and life appeared a barren waste, save for the sharp thorns that lined her path. Newcomb sent word that he would not be home until a late hour. Strange, but the announcement was welcome. She longed to be alone to ponder over the situation and oh, to implore the aid of that Heart of inexhausible compassion whose love she had slighted. She wrestled till far in the night with her sorrow, and at last found a little strength and courage to bear the cross awaiting her. She arose next morning at an early hour, and hastened to the nearest church. At the foot of the altar she found consolation and strength, and returned home more cheerful and resigned than she had been for many weeks. In the hall she came face to face with Percy.

"What, Marion, have you again set at defiance all forms of good society, been on the street again unattended to visit your despicable churches? Really this is not to be tolerated!"

"Do not trouble, Percy! It was but a few steps to the church, and you know I consider myself bound in conscience to attend to my religious duties," she answered gently.

"This pestilent air of Rome has set you mad. Be ready to leave the modern Babylon by tomorrow afternoon."

"Oh, so soon, Percy? How can I?"

"So late, you should say. I must get you off from the sight of all this mummery and superstition before you lose your mind entirely."

"But, Percy"—

"No argument, madam. I have spoken and you have to obey," he snapped with a scowl.

She turned away wearily. The cross was then to be very, very heavy, and oh, how could she bear it for years and years. The words of a familiar song occurred to her mind:

"Lord, for tomorrow and its needs,
I do not pray:
Keep me, my God, from stain of sin,
Just for today."

Yes, yes, I must be brave. The fiat has gone forth. I must leave the Eternal City, but I will not do so without imploring God's help at the tomb of the Apostle, even if Percy does fly into a rage and look so terrible. Virginia called my attention to those cruel lines about his mouth, but alas! I was infatuated. I must have been under a spell, fearful is the awakening.

She made her preparations, according to order, hastily, and as soon as Newcomb had left to pay some parting calls, ordered the carriage for St. Peters. At the tomb of the blessed Apostle she prayed with her whole soul for strength, constancy and patience. After an hour's fervent prayer she arose, resolved to bear uncomplainingly the cross she had fashioned for herself. Her amiable husband reached home in advance of her, and, as he surmised she had again visited some church, there was quite a stormy scene. It was with a sense of desolation that she left the Holy City. It had seemed to bring her nearer to God.

The season was at its height, when they reached Paris. Percy plunged into a vortex of gaiety and dissipation, and he insisted on Marion's taking part in an endless round of pleasure.

"I will so saturate her in this den of frivolity and fashion that her reawakened piety will soon take wings."

In the gay circles in which they moved, Marion was much admired, and this gratified his vanity. Constant attendance at balls, concerts, theatres, operas, seemed to be life's aim. It was not long before Marion was moving in a poisoned atmosphere, religion was scoffed at and vice condoned. The theatrical performances, especially, were highly objectionable. It was her manifest duty to refuse attendance. She was convinced that the refusal would entail much suffering, but she must not shirk it.

"Marion," said Percy, curtly, "there is to be a grand performance this evening, one that you must not think of missing; if you follow the theme attentively, it will clear your benighted understanding considerably. Array yourself in your costliest and most becoming attire. All Paris, that is the elite, will grace the brilliant scene by their presence, and I wish you to shine as a star of the first magnitude."

"Under these circumstances, Percy, my absence will not be noticed."

"Why, I have just set my heart on your accompanying me; indeed, I will take no refusal."

"I am sorry, dearest," she urged timidly, "but really I cannot attend the theatre tonight."

"You cannot? You have been to visit some of these bigoted, narrow-minded priests and they have entered protest, hence my wishes count as nothing," said Percy, angrily.

"No one has influenced me, but I simply cannot go!"

"Why not?" exclaimed Percy in a towering passion.

"You would not understand my reasons; but, pray, do not urge me."

"I may be very obtuse, madam, but I think I could fathom all your theological and dogmatical quibbles. But enough of this useless argument, you must accompany me to the theatre; I will not be thwarted!"

"Percy, decidedly, I cannot, my conscience forbids it. I shall not go."

She was not prepared for the storm her words evoked. He was simply furious, that he did not offer personal violence was all. What the result might have been is not easily conjectured. At that moment, however, the servant entered with the daily mail. There was a telegram for Marion; he tossed it to her and dashed from the room.

Chapter VIII.—Bad News.

He had hardly reached the landing, when there was a shriek and a heavy fall.

"Ellen," he cried fiercely, "I believe your mistress is calling you, go at once; hysterics, I suppose, to soften me, but she'll bend or break, I'll not be defied."

"Mr. Newcomb, Mr. Newcomb! Hurry, hurry! I believe Miss Marion is dying, there must be something awful in that pestiferous piece of yellow paper that's killed her outright. Oh, the doctor, the doctor!" the faithful girl screamed, "and don't you hear, Mr. Newcomb, she's dying!"

"Get along with your screeching, Ellen, people don't die so easily nowadays."

He re-entered the apartment reluctantly. Marion was in a deep swoon; the fatal message had fallen from her cold hand. Newcomb took it carelessly.

"Great heavens!" he exclaimed, Mr. Stafford met with an accident at the chase and is dead. What a stupid blockhead Jack is, to wire this to her instead of to me. The shock may kill her."

The physician was soon on the spot; he had almost begun to despair of the case, when she opened her eyes wearily.

"Papa, papa, poor papa, take me to papa!"

"Marion, now be calm and brave; do not think of this terrible message!"

He clasped her cold hands in his, but he observed with inward rage that she shrank from his touch. The physician commanded absolute quiet, and not even Mr. Newcomb was to be admitted unless she sent for him. The good, old physician was an acute observer of human nature, and had noticed how the poor young wife had shuddered at her husband's touch.

"Curse it all!" muttered the irate husband, "my plans have come to naught. Confound that old blockhead, Stafford, couldn't he have chosen a more opportune moment for his exit? I, too, shall be debarred from witnessing the performance, unless I attend incog. Now I'll have that stubborn Papist wife of mine ill for weeks, and ten to one, Jack, that idiot, will be prancing over here, and if he should discover that I have fallen out of the role of an adoring and submissive husband, I'll have a duel on my hands."

The weary days passed slowly on, but Marion's condition had not improved. It was a dreadful thought that papa's summons hence had come so suddenly. He had indeed the grace of receiving the last consolations of religion. Marion's name was on his lips when he breathed his last. Had he perhaps a premonition of the danger and sufferings to which his advanced views had consigned her? "Marion, Marion," he sighed, and "Jesus mercy!" and life and its possibilities were for him a thing of the past. The obsequies were solemn and magnificent, neither pomp nor state was wanting, but the one whose heart was all his, Marion, his beloved child, could not attend, to the great disappointment of the family. It seemed that the blow had utterly prostrated her; and she lacked the vital energy to overcome the deep dejection, that settled like a pall on her heart.

Things settled, Jack did not neglect to come post haste to Paris. Would she see him?

O yes, Jack, dear Jack, he could tell her all about dear papa. It was with a bitter pang of jealousy that Newcomb observed Marion's affection for her cousin. She seemed to revive in his presence. Very slowly, indeed, did she regain health. She left the sick chamber a wreck of the once gay and beautiful Marion Stafford.

The physician prescribed exercise and change of scene. Jack was untiring in thoughtful and delicate attentions.

Marion did her best to be cheerful, but the dull ache at her heart and dark forebodings of coming trouble made a continued struggle to appear happy, a positive pain.

After weary weeks, during which Newcomb fretted and raved, Marion was declared in a condition to undertake the homeward journey, of course under the most favorable circumstances.

Mr. Newcomb decided to return to their Western home. Jack was called away upon urgent business, and Marion must again face the situation alone. She noted with renewed hope that Percy was more tender, more considerate; hope began to revive and love, oh, it had not been dead, but chilled; true love cannot die. [TO BE CONTINUED.]

St. Anthony's Department

St. Anthony's Ever Ready Help.

What St. Anthony Did for His Friend.

THE following letter, which was sent us for publication, shows plainly how confidence in St. Anthony's powerful intercession is rewarded. We give the letter in the plain and simple language in which it was written, omitting, however, the name and place, although the writer declared himself willing to give his address to anyone desiring corroboration of the facts related. He writes:

"In the spring of 1898 I was thrown out of work, and, as the times were dull, I could find no employment. My family then consisted of myself, wife and five children. Having no money, I came in arrears with my rent. My mother had a few dollars which she loaned me to buy a horse and wagon and I went into the huckster business. I had about four dollars to invest in my first load. I cleared enough to make a living and buy feed for the horse. I could have made plenty of money, if I had the means to buy larger loads, but there was no one to loan me money.

After a few months my horse became lame, and gradually grew worse, so that he was totally unable to walk. I consulted a veterinary surgeon and several expert horsemen who declared that he could never be cured. This was a hard blow to me, for without a horse I could not continue my business, and there was no money for a new one. One day, as I was observing the poor animal lying in the yard and munching hay, a gust of wind blew a scrap of paper towards the place where I was sitting. Picking it up and scanning over it, my eyes rested on an item which told of many people visiting St. ——— church, and claiming to receive all kinds of favors through the intercession of St. Anthony of Padua. I read it over and over, and then asked my wife who "St. Anthony" was? Although a Catholic, I did not perform my religious duties as I ought. She told me St. Anthony was the friend of the poor, and I said: "Well, then, he shall be my friend from now on!" It being Saturday, I asked my wife to get ready at once, as we both would visit the church named above. Entering the church, we saw a great number of people praying before the statue of St. Anthony. Seeing a priest, I called him aside, and asked him what to do in order to obtain a special favor from the great Saint? He told me to write my request on a piece of paper and put it in the petition box, promising to give an offering,

should my request be granted. I had such faith in the Saint, that I put the half of the last dollar in my possession into the box with my petition and asked St. Anthony to cure my horse of his lameness, so I could continue my business and support my family. We both went to confession that evening, and received Holy Communion next morning. All that day I kept on bringing water and fodder to my poor horse, and noticed that his leg was very much swollen. I was advised to have him shot. During the night we were awakened by heavy steps around the yard, and, going out, I saw, to my astonishment, the horse walking about and eating grass. Our joy was great! Still having some potatoes and other vegetables in the wagon, I hitched up the horse, who showed no sign of being lame, and sold what I had. I continued in the business until winter set in, when I sold both horse and wagon, as there was no profit to be made any more.

[TO BE CONTINUED.]

St. Francis Seraphicus College.

ONE month of solid class-work is already past. The students have become acquainted with the curriculum, the methods of discipline and the daily routine and, with but a minimum of friction, everything is pursuing its regular course. The manner in which the students have begun their scholastic work, and the great earnestness evinced in every department, augurs well for future success.

Dear as are the feasts of St. Francis to all his devoted clients, they appeal in a special manner to the students of our College, all of whom are aspiring to become, if God wills, children of the great Seraphic Saint. The feast of the Stigmatatization of St. Francis, September 17, was observed in a devotional manner with appropriate prayers, hymns and an instructive sermon in honor of the great Saint. With even greater solemnity was commemorated the feast of St. Francis, the patron of our Seraphic College, October 4. On the vigil of the great feast the entire student-body was assembled in the College-chapel, before the beautifully decorated altar of St. Francis, and, after having listened to an instructive discourse on true imitation of St. Francis, all students approached the altar to venerate the relic of the Seraphic Saint. The celebration was continued on the following day, when the students and members of the faculty attended the solemn Highmass, celebrated in St. Francis church, by the Very Rev. Fr. Luke in commemoration of his fiftieth anniversary as Friar Minor. Without doubt, the appearance of the venerable Jubilarian, in the fullness of his seraphic years, and the beautiful ceremonies performed on this occasion, made a lasting im-

pression upon the students. To the Revs. Fr. Luke and Fr. Bonaventure, the latter of whom celebrated his "Golden Jubilee" as Friar Minor at Lafayette, Ind., October 9, professors and students extend their sincerest felicitations.

The month of October, dedicated to the Queen of the most holy Rosary, was ushered in with special devotions and a brief instruction on the beauties of this devotion. Needless to say, our students, in their daily devotions to the Queen of the most holy Rosary, did not forget our dear benefactors.

Fr. Agnellus Rom, who has been assigned to the College as professor, is not yet able to assume charge of his classes. In the meanwhile Fr. Basil Henze is in charge of Fr. Agnellus' classes. A welcome visitor at our College during the past month was the Rev. Fr. Hugh Staud, formerly professor at our College. Fr. Hugh has just returned from Rome, and we wish him good success as Lector in the house of theological studies at Oldenburg, Ind., to which place he has been assigned.

Died, October 6, Mr. Joseph Martin, the father of John Martin, one of our students. We kindly request our readers to pray for the repose of his soul.

During the past month two new students were admitted. Both are of St. Bonaventure's parish, Cincinnati, O.

Columbus day, October 12, was a red letter day.

Book Notices.

A friend in the Holy Land has sent us the following interesting book, just published: NAZARETH et ses deux Eglises de L'Annonciation et de Saint Joseph. D'Apres les fouilles recentes pratiquées sous la direction du R. P. Prosper Viaud, O. F. M., Missionaire Apostolique, Ex-Vicaire Custodial, etc. Paris, A. Picard et fils, 82 Rue Bonaparte. Prix 6 Francs. —This handsome volume in quarto, of 200 pages, and profusely illustrated, gives a detailed account of the latest excavations made near the spot where tradition tells us, the house of the Blessed Virgin and the workshop of St. Joseph once stood. After much tedious work and continuous fighting for their rights, Fr. Prosper and his assistants succeeded in laying bare the remnants of a beautiful large Basilica, 250 feet in length and 100 feet in width. Near the workshop of St. Joseph the ruins of an ancient monastery were found.

From the publishers, *Fr. Pustet & Co.,* New York and Cincinnati, we have received the following books:

Life in the Shadow of Death. Art and Purpose of Living. By Rev. Andrew Klarmann, A. M. Duedecimo, cloth bound, 183 pages. Price, $1.00.—The author asks the busy man to earnestly consider life in the shadow of death, and urges him to act as a wise man and be ready for what is coming after the soul has taken its flight from its earthly companion, the body. In forcible language he declares that it is the duty of every man, if he would escape the dreadful sentence of eternal damnation, to construct in his own soul the temple of God, to hasten the coming of His kingdom, and to resist all attempts of the enemies who would tear down the temple of God, and wrest the kingdom from the Son of God.

One Christmas Eve at Roxbury Crossing, and Other Christmas Tales. By Cathryn Wallace. 16mo., cloth bound, 168 pages. Price, 75 cents.—A charming little book, containing a number of delightful short stories intended for innocent children, by a fervent child of Mary. Would make a nice Christmas present for a good little boy or his sister.

Catholic Almanacs for 1911.

The following Catholic Almanacs or Calendars are cheerfully recommended to our kind readers and their friends:

St. Michael's Almanac. 13th year. Published by the *Society of the Divine Word,* Techney, Ill. Quarto, 114 pages. The proceeds of this worthy publication are destined for the maintenance of St. Joseph's Technical School and for St. Mary's Mission House. Price, 25 cents, postpaid to any address.

Catholic Home Annual. 28th year. Published by *Benziger Bros.,* New York, Cincinnati and Chicago. Price, 25 cents, free by mail. Large quarto, 79 pages. One of the largest calendars published and containing much good reading matter.

The Crusader's Almanac. 19th year. Published by the Commissariat of the Holy Land, Mt. St. Sepulchre, Washington, D. C. Large octavo, 64 pages, well illustrated. The object of the Crusade for the Holy Land is to rescue and preserve the holy places sanctified by the presence of Our Redeemer, His holy Mother and the Apostles. Persons desirous of becoming members, may do so any time by sending 25 cents annually to the above address. This entitles them also to the Almanac.

The Franciscan Almanac. 8th year. This was formerly called "St. Anthony's Almanac," but at the suggestion of some friends the name has been changed to that of the Franciscan Almanac. St. Anthony, however, holds his own under the new title. Price, 25 cents, postpaid. We recommend this Calendar especially to the pious clients of St. Anthony.

Chronicle of the Order

Rome.—On the occasion of the recent celebration of the "Venti Settembre," the anniversary of the taking of Rome, September 20, 1870, the Jewish Freemason Mayor of Rome, Mr. Nathan, not content with the usual blasphemous addresses delivered on the day, made a personal attack on the Holy Father, for his latest regulations regarding Italian Catholic schools and seminaries. The Holy Father answered the attack through a letter addressed to the Cardinal-Vicar, Respighi, stringently protesting against the Mayor's proceeding. Communications from all parts of the world have been received at the Vatican, denouncing the insolent conduct of Mr. Nathan.

—The Holy Father has by special decree of September 8, 1910, granted the Franciscans permission to add to the Loreto Litany of the B. V. Mary, the invocation "Queen of the Order of Friars Minor, pray for us!" following that of "Queen of the Most Holy Rosary."

—On August 20, the Holy Father gave an audience to the Very Rev. Fr. Peter Regolatus Pinto, Definitor General of the XI. Circumscription, together with a number of the students of San Antonio from North and South America.

—The annual course of practical and catechetical instructions and homilies on the Gospels began at the College Church of San Antonio on the Via Merulana, on the first Sunday of October. They will be given every Sunday evening till the last Sunday of July, in connection with the recital of the Franciscan Crown and other devotions. The Holy Father has graciously granted a special Indulgence to all who devoutly attend the instructions and the devotions.

—The International College of San Antonio opened this year with twenty-five new students, making a total of sixty-three. In preparation for the Feast of St. Francis, the faculty and students made the annual ten days' retreat, September 24-October 4, conducted by Rev. Fr. Adolfo Martini, O. F. M., an eloquent young preacher of the Province of Tuscany. The Feast of our Seraphic Father was celebrated with usual solemnity. The College Choir, under the masterly direction of Fr. Peter B. Farinelli and Fr. Eusebius Clop, sang Matins and Lauds of the Divine Office on the eve of the Feast, and on the solemnity Highmass, Vespers and the "Transitus."

—On September 24, two students of the Irish Franciscan College of St. Isidores, Rome, were ordained to the holy Priesthood in the Basilica of St. John Lateran, viz: Fr. Raphael McAuliffe and Fr. Fidelis Griffin. Fr. Finbar Keating was ordained Deacon, and the Clerics Celestine Moriarity, Herbert Quinn and Fridoline Fehily, Subdeacons. On September 25, four Friars of the same venerable College made their solemn profession: Flannan O'Neill, Bartholomew Foley, Maurice Connaughton and Roger Maloney.

Ireland.—The Very Rev. Fr. Anselm, Definitor General of the Franciscan Capuchin Order, Rome, who has during the month of August been making the canonical visitation of the Irish communities, took occasion more than once to address the Tertiaries under the jurisdiction

of the Irish Fathers. Speaking to the members of the Third Order in Kilkenny, according to the Kilkenny *Journal*, "he annihilated distance, and brought the Vatican and its saintly occupant before their eyes, and gave them a picture of the Holy Father as He is in His strength and simplicity, which will abide with them through life." This is what Fr. Anselm said:

"It is a great pleasure to me to be able to impart to you the Apostolic Blessing tonight. A few days before leaving Rome I had the privilege of a private audience with the Pope, when His Holiness empowered me to give you the Apostolic Blessing as members of the Third Order. It might interest you to know that it was the Holy Father himself who thought of you, because my own thoughts at the moment were directed rather to ask for the Apostolic Blessing in favor of the Friars, whose houses in Ireland I was about to visit. Replying to my request as to the Friars, the Holy Father said: 'Yes, certainly,' and then spontaneously, and altogether of his own accord, he added: 'And give it to all the Tertiaries as well.' It was on this occasion that the Pope said to me that 'where you have a solid and devoted body of Tertiaries, there the laws of God, and of the Church are observed, and where such observance flourishes, there you have real progress in religion, and social happiness.' I feel sure you will show your gratitude to the Holy Father for his thought of you by praying for him." (Franciscan Annals.)

Canada.—In speaking of the National Catholic Congress, held recently at Leeds, England, the *Franciscan Review* makes the following timely remarks, which might be applied with equal force to the Tertiaries of our own country. Our Canadian Friend has this to say: "A large number of Tertiaries were present at the Catholic Congress of England, and as such took an active part in the proceedings. They are to organize a work which is badly needed, that of bringing back negligent Catholics to Mass and the Sacraments, and of getting the children of such to Sunday Mass and Catechism. A noble work is here undertaken, and may St. Francis bless the efforts of his children!—Could not such a line of action be given to our numerous Tertiary congregations of Canada, both French and English-speaking?—and thus give them some outlet for the energy which so far has laid dormant, but which was certainly evident during the splendid procession of the Eucharistic Congress when some *600 men*, wearing the garb of the Third Order of Penance, and coming from Montreal, Three Rivers and Quebec, with a few representatives from the United States, drew the attention of the large numbers of spectators by their number, their devotion and their outward appearance."

United States—Cincinnati, O.—As mentioned in our previous issue, the very Rev. Fr. Luke Gottbehoede, O. F. M., the oldest priest of the Cincinnati Province of St. John Bapt., celebrated, on October 4, the fiftieth anniversary of his entrance into the Seraphic Order.

On Sunday evening, October 2, the Friars of St. Clement's convent, St. Bernard, O., of which Fr. Luke is the esteemed Guardian, together with the Very Rev. Fr. Provincial, and representatives of the various convents and houses in the city, convened at the monastery, and tendered the Rev. Fr. Jubilarian their hearty congratulation. Fr. Leander Schell,

the Vicar, addressed Fr. Luke in a happy little speech, expressing the sentiments of love and esteem of his confrères, and assuring him of special remembrance in their prayers on the coming day of his "Golden Jubilee."

The solemn celebration of the Jubilee took place, on October 4, in St. Francis church, which was tastefully decorated and brilliantly illumined by hundreds of electric lights. At 9 o'clock Fr. Provincial, according to the new Franciscan Ritual, presented the venerable Jubilarian with a richly decorated candle and a staff surmounted by a gilt cross, as symbols of the light to show him the way, and of the support he should make use of on his pilgrimage to heaven, the glories of which shall be his reward, after continuing in the observance of God's laws and the Holy Rule of St. Francis until the end of his life.

These impressive ceremonies performed, a solemn procession, composed of school children, acolytes, students, Brothers, Clerics and Rev. Clergy, both secular and regular, conducted the Rev. Jubilarian from the convent into the church which was crowded to overflowing by the friends of Fr. Luke. Arrived in the sanctuary, Fr. Provincial addressed the Jubilarian in a few well chosen words, tendering him the congratulations of the Province on this festive occasion, and assuring him of the esteem and veneration in which he was to be held henceforth, in recognition of the good services he had so faithfully rendered the Order during the fifty years now happily passed.

A solemn Highmass of thanksgiving was now celebrated by the Rev. Jubilarian, who was assisted by the following Rev. Franciscan Fathers: Francis Lings, deacon; Peter Paul Gundermann, sub-deacon; Edmund Klein, Francis de Paul Lotz and Antonine Brockhuis, masters of ceremonies. Fr. Ignatius M. Wilkens, O. F. M., delivered an eloquent sermon appropriate to the occasion. The combined choirs of men and boys, under the able direction of Mr. John Schehl, sang Gruber's Mass in honor of St. Anne, while the Proprium of the Mass was chanted by the vested choir of altar-boys in the sanctuary, the Ven. Bro. Ivo Roth, O. F. M., accompanying the solemn chant on the choir organ.

After Highmass the venerable Jubilarian, accompanied by his assistants of honor, the Rev. Franciscan Fathers Louis Haverbeck and Dominic Meyer, proceeded to the altar, and kneeling before the Rev. Fr. Provincial, renewed his profession. After several solemn prayers and invocations, Fr. Provincial placed the "golden crown" upon the head of the Jubilarian, and imparted the Seraphic Benediction. With the chanting of the Te Deum the impressive ceremonies were brought to a fitting close.

Besides those already mentioned, the following Franciscan Fathers were present in the sanctuary and choir: Gregory Fangmann, Francis Solanus Schaefer, Philibert Allstaetter, Hilary Hoelscher, Philip Rothmann, Urban Freundt, Clementine Broermann, Denis Engelhard, Venance Stephan, Alfred Hermann, Leander Schell, Isidor Verkamp, Odoric Lehmkuhle, Diomede Pohlkamp, Agnellus Rom, Cornelius Fenner, Eligius Kunkel, John Forest McGee, Romuald Helmig, Ephrem Lieftuchter, Valentine Schaaf, Claude Mindorf, Egbert Fischer, Edwin Auweiler, Hugo Staud and Ermin Schneider. The Rev. Benedictine Fathers: Rhabanus Gutmann, Prior and Anthony Wirtner, of Coving-

ton, Ky., as also J. B. Balangero, C. S. C. B., pastor of the Italian church of the S. Heart, this city. The secular clergy was represented by the Very Rev. John F. Schoenhoeft, D. D., and the Rev. Fathers Francis Kessing, John G. Stein, A. Overmann, A. Monter, Hermann Kemper, B. Hillebrand and Stephen Schmid, of Newport, Ky. The Clerics, School and Laybrothers of St. Francis; Bro. Pancratius Woermann, Bro. Laurence Ziebarth, the Bros. Salvator Vierling and Maurus Bootz, of the Poor Brothers of St. Francis Seraphicus, were also present. Several communities of Sisters had also sent their representatives.

Shortly after dinner the Most Rev. Archbishop Henry Moeller, accompanied by his secretary, the Rev. J. F. Gallagher, called at the convent to personally tender his congratulations to the Very Rev. Jubilarian. During the day telegrams were also received from the Apostolic Delegate, Msgr. Diomede Falconio, O. F. M., and the Rt. Rev. Bishops D. O'Donaghue, of Louisville, and Chatard and Chartrand, of Indianapolis.

Very Rev. Luke Gottbehoede was born January 22, 1837, at Damme, Oldenburg, Germany, and, at the age of twenty years, came to Cincinnati, O., where he began his studies in the old St. Francis Gymnasium. On October 4, 1860, he entered the Franciscan Order, and was ordained to the holy priesthood on November 7, 1862. His first appointment was that of an Assistant to St. Francis church, whence he was sent to St. Boniface's, Louisville, Ky., and later on to St. Stephen's, Hamilton, O. In 1874 he was appointed Pastor of St. Boniface's, Louisville, and Guardian of the convent connected with the church. The Chapter of 1879 elected him to the office of *Custos*,—the now flourishing Province of St. John the Baptist was then only a Custody. As head of the Custody he worked hard and successfully in establishing new missions in Kansas and in Michigan, and when his first term of office had expired, his confrères honored him with a re-election. As Superior of the Custody he also took part in the Plenary Council of Baltimore in 1884. At the expiration of his second term Fr. Luke was sent to Kansas as Superior of the missions, and at the same time to act as Pastor of Emporia, the center of the wide field of operation entrusted to the Franciscans by the saintly Bishop Fink, of Leavenworth. After three years of zealous work in Kansas, the good Father was recalled to Cincinnati to take charge of the convent and parish of St. Francis. Next we see him again at Louisville as Guardian and Pastor of St. Boniface's, working zealously for the erection of the beautiful new church, for which he collected $23,000, and which he turned over to his successor, when he was appointed to St. Boniface's, Lafayette, Ind. After three years of active work in this parish, he was appointed "Spiritual Director" of the Community of the Franciscan Sisters of the Perpetual Adoration whose mother-house is at Lafayette. From there he went to Metamora, Ill., and for the last four years he has been Guardian of St. Clement's convent, St. Bernard, O.

May God in His infinite goodness grant the venerable Jubilarian good health and many more years of blessed activity in His holy service!

—Died October 10, the Venerable Brother Vincent Scheilen, of the community of the "Brothers of the Poor of St. Francis Seraphicus," aged 67 years, of which he spent 41 in the community. Born at Kohl-

scheid, Germany, in 1843, he entered the community at Aix-la-Chapelle, where the mother-house then was, and came to Cincinnati, O., in 1876, where he has worked faithfully and unceasingly ever since for the Protectory at Mt. Alverno, and for St. Vincent's Home on Bank street. He was well known throughout the city and had numerous friends amongst all classes of people, Catholic as well as non-Catholic, who always had something to give to the "Beggar" for his poor boys. The burial took place in the cemetery of the community at Mt. Alverno, near Delhi, O., on the 13th. R. I. P.

Lafayette, Ind.—The "Golden Jubilee" of Rev. Fr. Bonaventure Hammer, as a member of the Franciscan Order, was observed with great solemnity in St. Boniface church, this city, on Sunday, October 9. Promptly at 9:45 the impressive ceremonies began with the presentation of the Jubilee emblems, the candle and the staff, by the Very Rev. Provincial Fr. Eugene Buttermann, O. F. M., to the Jubilarian. Then the procession with Fr. Ildephonse Gast, as master of ceremonies, started from the school building and proceeded on North street to the church. First came the cross-bearer, then fifty little girls clad in the Jubilee colors, and fifty boys bearing yellow chrysanthemums, fifty altar-boys, and the local and visiting clergy. Before the Jubilarian walked three little girls, one of them carrying the "golden crown" on a cushion. The Jubilarian's attendants were the Rev. Fathers Luke Gottbehoede, who had celebrated his Jubilee on the 4th at Cincinnati, and Pacificus Winterheld, of Bloomington, Ill. The Very Rev. Fr. Provincial, and the deacons of the Mass, Fathers Hilary Hoelscher and Francis de Paul Lotz, concluded the procession. As the clergy entered the church, which was beautifully decorated in white and yellow, and brilliantly lighted by countless electric bulbs, the choir sang the Antiphon "Haec Dies."

On reaching the sanctuary Fr. Provincial greeted the Jubilarian in a few well chosen words, and bestowed upon him the Jubilee Blessing. After the "Asperges" Fr. Bonaventure celebrated a solemn Highmass of thanksgiving, during which Fr. Provincial delivered an eloquent sermon, dwelling impressively on the priestly activity and literary labors of the Jubilarian during the fifty years spent in the Order, and on the aims and achievements of the religious Orders in general. The choir sang Loesch's Grand Mass, and at Offertory the "Jubilate Deo" composed by Rev. Ignatius M. Wilkens, O. F. M., with orchestral accompaniment, Mr. George Kunkel presiding at the organ.

At the close of the services Fr. Bonaventure renewed his religious vows before the Very Rev. Fr. Provincial, who then placed the "golden wreath" upon the Jubilarian's head as a symbol of the eternal crown in store for him, if he continued in the path of justice and the observance of the holy Rule of the Order. With the Te Deum, in which the immense congregation joined, the impressive ceremonies concluded. Besides those already mentioned the following Franciscans were present in the sanctuary: Leonard Nurre, Pastor of St. Boniface's, to whom great credit is due for the elaborate decoration of the church and the masterly arrangement of affairs connected with the memorable celebration; Clement Steinkamp, Dominic Meyer, Francis Solanus Schaefer, Richard Wurth, Denis Engelhard, Rudolf Bonner, Engelbert Hommrich and Clete Zembrodt; the Franciscan Brothers Andrew Velten, Ivo Roth,

Elzear Pail and Theophilus Himmel. The diocesan clergy present were Very Rev. Dean Dinnen, the Rev. Fathers John Gündling, Byrne, Seimetz, Mayer and Gormly. The Rev. Jubilarian received a number of telegrams and letters of congratulations from friends who regretted their inability of being present at the celebration.

Fr. Bonaventure Hammer was born June 23, 1842, at Durmersheim, Baden, and came with his parents to Pittsburg, Pa., in 1846. After completing the classical courses in the Benedictine College of St. Vincent, in Westmoreland county, he entered the Franciscan Custody of St. John Baptist by receiving the habit of St. Francis from the hands of the first Custos, the Very Rev. Otho Jair, O. F. M. After his ordination on August 5, 1865, he labored zealously in the vineyard of the Lord at various places, Cincinnati, O., Louisville, Ky., Hamilton, O., Oldenburg, Ind., Detroit, Mich., and since April, 1882, at Lafayette, Ind. At the latter place Fr. Bonaventure has devoted most of his time to literary work, chiefly of a historical and devotional nature. His translation of General Lew Wallace's famous "Ben Hur," a story of the times of Christ, which is considered by far the best of any published in German, has made his name renowned throughout Europe. Besides, he has contributed many elegant poems and innumerable articles to many Catholic papers, monthlies, calendars, etc., especially to the publications of our own Province, the *Sendbote* (the German Messenger of the Sacred Heart), *St. Anthony's Messenger, St. Franziskus Bote,* and *The Sodalist.*

May the Rev. Fr. Jubilarian live many more years to wield his gifted pen for the greater honor of God and for the edification of his fellow-men!

Washington, D. C.—Died, October 11, at the Franciscan Monastery of the Holy Land, Mt. St. Sepulchre, this city, the Venerable Brother Marianus Mac Laren, aged 86 years. He was born in Glasgow, Scotland, July 7, 1824, but entered the Order first at the age of 75 years, when he took the habit of a Tertiary and devoted all his time to the services of the Holy Land. Visitors to the monastery will remember the white-bearded Friar who acted as janitor ever since the establishment of the Order at Brookland Station, near the Catholic University. R. I. P.

Paterson, N. J.—(Correspondence.)—On October 15, Fr. Denis Robinson made his simple and Brother Louis Coady his solemn profession. The Very Rev. Fr. Provincial Anselm Kennedy, O. F. M., officiated. It was the first time in the Province of the Holy Name that the new Franciscan Ritual was used on the occasion of a *solemn profession.* The new ceremonies are solemn, indeed. The singing of the Litanies of All the Saints, the offering of the Candle at the Offertory in Mass, the giving of the "Pax" before Communion by the Celebrant to the newly professed, resemble to a great extent the Ordination ceremonies.

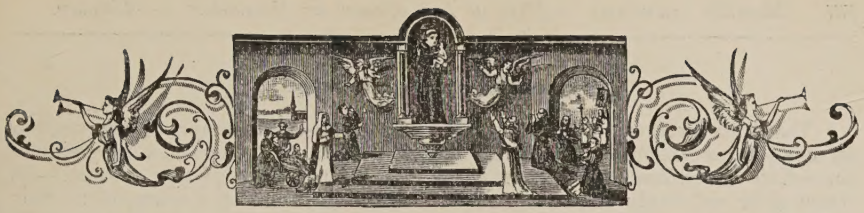
Our staff of professors at the seminary at Allegany, N. Y., has been re-enforced by two very able men, the Rev. Fr. Thomas Plassmann, and the Rev. Fr. Stephen Donovan, Lector General in Moral Theology. As already mentioned in the MESSENGER, Fr. Thomas received the title of "Doctor of Philosophy" from the Catholic University at Washington. While in Rome he took the examinations for "Doctor

of Divinity" at the Apollinaris University, and came forth victorious. He has just returned to the States and the recent Chapter has assigned him to the professorial chair for "Dogma" and "Holy Scriptures" at the Seminary. Meanwhile he will continue his studies on the Bible in order to prepare for the examinations before the "Biblical Commission."

St. Louis, Mo.—(Correspondence, Oct. 16, 1910.)—During his brief stay at St. Louis the Papal Legate to the Eucharistic Congress at Montreal, Cardinal Vincent Vanutelli, also favored the church and monastery of the Franciscan Fathers with a short visit on September 24. His Eminence was accompanied by the Archbishops Glennon and Ireland, Bishop O'Connell, of San Francisco, the Cardinal's suite and a number of prominent clergymen and laymen of St. Louis. Their arrival was announced by the joyous pealing of bells. The party was met at the church door by the religious community and conducted in solemn procession to the sanctuary. The church was well filled and splendidly illuminated. On arriving in the sanctuary the Cardinal knelt in adoration whilst the school children sang the inspiring prayer: "Oremus pro Pontifice nostro Pio." Thereupon His Eminence took a seat in the middle of the sanctuary and Rev. Fr. Bernard Wewer, O. F. M., the pastor, delivered a short Latin address wherein he well expressed the sentiments of all present. The Cardinal replied briefly in Latin and then arose to address a few remarks in French to the children and people present. On concluding he ascended the altar and gave the Papal Blessing. Archbishop Glennon, in conclusion, made a few remarks and the party was then led into the monastery. The refectory had been neatly decorated for the occasion. When all were seated the clerics sang the "Ecce Lourdes magnus," after which one of their number in an excellent Latin address bade the Cardinal welcome. His Eminence replied briefly in Latin, and concluded by giving his blessing. The community then came forward to greet His Eminence singly. In conclusion, the clerics sang "Sacris Solemniis." As the Cardinal and his suite were leaving the monastery, they were heartily cheered by a great crowd of children and grown persons who had gathered to witness the departure and to bid him farewell.

On October 9, Fr. Richard Van Heek, O. F. M., died after a long illness in the monastery at Teutopolis, Ill. Fr. Richard was born in Alt Calcar, Westphalia, July 5, 1839; he was ordained a secular priest December 21, 1867, and on June 13, 1874, entered the Franciscan Order at Warendorf. Some months later he came to America with many of his brethren, they having been expelled by the "Kulturkampf." For a time he was assisted at the Sacred Heart Church in Indianapolis, Ind., but later on he was mostly engaged in teaching the clerics in the various houses of study. He was a most conscientious priest, an humble religious and an amiable confrère. R. I. P. (Fr. M. S., O. F. M.)

—We may think of each single day as a miniature life. It comes to us new; it goes from us finished. There are three hundred and sixty-five days in a year. The only way to have a well-finished year is to finish the tasks of each day as it passes.



Thanksgivings for Favors Received

are inserted in this column *free of charge*, provided the favor is clearly stated, the name and address of the sender given in full, and when received before the 15th of the month. If thanksgivings not specified are accompanied by an offering toward "St. Anthony's Bread," they will be acknowledged on third page of cover — otherwise not.

San Diego, Cal., Sept. 10, 1910. Some time ago a gentleman of a Protestant family was paid his salary, but on reaching home, discovered he had lost five dollars. The most diligent search was to no avail. Now a friend of mine, not a Catholic, but educated at the Convent School, who was visiting with this family, remembered that the good Sisters in case of lost things always prayed to St. Anthony. She would ask her Catholic friends to pray for the recovery of this money, but when calling on me, she forgot all about it. On her way home, she decided "to say a few words to St. Anthony herself." The next day the gentleman going to the place where he remembered he was standing when he took out his money, saw to his great surprise the lost piece of money lying at his feet, although hundreds of people had passed the spot. C. H. S.

Louisville, Ky., Sept. 21, 1910. For the successful renting of a cottage, I promised enclosed alms for the poor students. B. B.

Hathorne, Mass., Sept. 26, 1910. I promised St. Anthony, that if he found a bunch of keys which I had lost, I would take the MESSENGER for one year and send offering for the poor students, and have it published. Thanks to the Saint, my prayer was heard. N. A. G.

———, *Oct.* 5, 1910. We wish to make public acknowledgment for a great favor obtained through the intercession of St. Anthony, whereby means for accommodating a large number of new students were provided easily, and on the very day of the opening of the school year. In our necessity a promise was made to St. Anthony of alms for the poor students, and of public acknowledgment if our prayer was granted. S. M. L.

Normal, Ill., Sept. 29, 1910. I wish to thank God and St. Anthony for the safe return from a journey, and enclose an offering for the poor students. A. P.

Cincinnati, O., Oct. 2, 1910. Enclosed alms for the poor students was promised, in case I should succeed in renting some rooms in my house. T. W.

San Francisco, Cal., Oct. 4, 1910. Enclosed offering was promised St. Anthony and for his poor students, if I should receive an advance in salary. I did get an increase, for which I am very grateful. L. R.

North Madison, Ind., Oct., 1910. For obtaining a good tenant, I enclose an alms for the poor students. B. M.

Indianapolis, Ind., Oct. 14, 1910. Some time ago I asked St. Anthony to find steady work for my husband, which he graciously did. On another time I lost my pocket-book, which contained my rosary and some small change. When I got home that night, I asked St. Anthony to please return it to me, and I would make it known in the columns of your MESSENGER. A few days thereafter the finder had it sent to my door, and I am more than thankful to the good Saint. V. F. B.

THANKSGIVINGS ARE ALSO OFFERED:

For Restoration to Health: M. L., Taunton, Mass.—B. H., Attleboro, Mass.—P. J. W., Cincinnati, O.—H. B., New Dorp, Staten Island.

For Recovery of Lost Article: F. M. C., Chicago, Ill.—M. K., Ireland.

For Obtaining and Holding a Good Position: E. V., Cincinnati, O.—P. M. W., Denver, Colo.—B. B. J., Chicago, Ill.—G. A. G., Louisville, Ky.

For Special and Other Favors: A. V., Santa Fe, N. Mex.—R. M. H., Elk River, Minn.—E. S., Brooklyn, N. Y.—K. M. S., West Allis, Wis.—M. H., Dayton, O.—M. McC., Monroe, Mich.—L. A. H., Rensselaer, Ind.—H. S., Cincinnati, O.

Monthly Intentions.

That two brothers will return to their faith.—Conversion of twenty-four persons.—Preservation of eyesight for several persons.—Payment of a note without law.—Cure of serious and various ailments.—Reconciliation of two persons.—To obtain good and steady employment.—To obtain a good Catholic companion.—Successful sale of two farms.—Means to pay debts.—Successful sale of business.—Restoration of health for many persons.—Just and speedy settlement of a lawsuit.—Sale of houses.—To obtain good tenants.—Promotion in work.—To obtain a suitable home.—God's blessing and success in an undertaking.—Conversion of a father.—Grace for a family to be good Catholics.—Protection against danger.—Reform of two daughters.—To hear from a brother.—Peace and reconciliation of a family.—Cure of a serious affliction.—Grace to avoid a certain sinful occasion.—Peace for a distressed and mentally afflicted soul.—Return of a sum of money.—Conversion of several persons to the Catholic faith.—Return of several persons to the practice of their religious duties.—Cure of epilepsy for a boy suffering intensely.—Restoration of sound mind.—To find the whereabouts of a son.—Grace of temperance.—Many special, spiritual and temporal intentions.—All intentions recommended to the "Pious Union of St. Anthony."—All intentions placed at the statue of St. Anthony in our oratory.—All readers, contributors and zealous agents of St. Anthony's Messenger.—The conversion of sinners.—The Poor Souls.

Days of Indulgences in November.

On the 1st. Feast of All Saints. **General Absolution.**
On the 12th. St. Didacus, Conf. I. O.
On the 16th. St. Agnes of Assisi, Virg. II. O.
On the 19th. St. Elizabeth of Hungary, Patroness of the Third Order. **General Absolution.**
On the 25th. St. Catherine, Virg. and Martyr. **General Absolution.**
On the 26th. St. Leonard of Port Maurice, Conf. I. O.
On the 27th. Bl. Delphina, Virg. III. O.
On the 28th. St. James of the Marches, Conf. I. O.
On the 29th. Feast of all the Saints of the Three Orders of St. Francis.

On the day of the monthly meeting for the members of the III. Order who have confessed, received, visited the church, and prayed for the Holy Father's intentions.

One other day which they might select, each month, on same conditions.

As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff.

Monthly Patron: ST. JAMES.

Obituary.

Of your charity pray for the repose of the soul of Frances Schmidt, who died September 4, 1910, at Cincinnati, O., aged 82 years.—Mrs. Magdalena Schwan, who departed this life October 4, 1910, at Rochester, N. Y., aged 62 years 2 months. She was a member of the Third Order of St. Francis for many years.—Mrs. Mary R. Leidel (Staeuble), who died September 18, 1910, at Los Angeles, Cal., at the age of 38 years.

May their souls and the souls of the faithful departed, through the mercy of God, rest in peace!

THE IMMACULATE VIRGIN.